LESSON FOR SUNDAY

A Scholarly Discourse By Rev. Dr. D. G. Downey.

Subject: "The Full-Orbed Life."

Brooklyn, N. Y.—At St. John's M. E. Church, the pastor, the Rev. Dr. D. G. Downey, preached Sunday morning on the subject, "The Full-Orbed Life." His text was John xvii, part of the first and third verses: "This is life eternal that His hour was come," and "Jesus, knowing that He was come from God and went to God," and he said:

To Jesus of Nazareth life was never merely a chance. It never was "just happened to Him." For Him it was always opportunity. He conceived Himself, I think, from very early life, as a man of destiny with a work to do, a task to be accomplished and a trust to be fulfilled. In the morning of His life He said: "Wist ye not that I must be about My Father's business?" All through His career there was the evidence that He thought and felt that nothing was accidental, but merely come to Him. Frequently He gave expression to this same sense in terms as these He said: "Now am I straightened until it is accomplished." At another time He said: "I that He "set His face steadfastly toward Jerusalem," which is to say that Jesus conceived Himself as a man of destiny, with a work to do and a task to be accomplished. It is noticeable that He never allowed Himself to forget toward the accomplishment of His task. If you have ever noted the times when He might have put Himself in the power of His enemies, but He did Himself by and by by He saw the elements gathering and, recognizing His own strength as known that the will of God and seeing that the storm was about to break, the storm of hatred and jealousy and envy, and false praise, with the zest of the soldier and the mien and sunset of a moral and spiritual hero, He went up to Jerusalem, and men marveled. He knew His hour was come. He was about to be glorified, and God was to be glorified in Him. He had been thinking and speaking and teaching, and now He was to exemplify and illustrate and give special proof of the truth of all that He had said. He was destined to be cast out of life. He thoroughly understood that the time was coming when His spiritual supremacy and kingdom would be acknowledged to the limits of the earth and to the bounds of time. And that was the thing He worried if we not see that He is the spiritual ideal of the race? The race is not turning to Jesus as it turned to Mahomet. They have elements of truth, but the highest good and the supreme truth are with the young Prophet of Galilee. He is the spiritual king and the spiritual leader of the race, and all turn to Him as flowers turn sunward to derive beauty and life.

I am sure, also, there must have been great joy in the mind of Jesus when He had last come and spoken the words He wanted to speak. In the temple He stood alone—one against the city. He must have had rich joy when He was able to give ample expression to His thought concerning the simplicity of the way of approach into God—the right of every man, without the intervention of synagogue, or church, or priest, or ritual; to come Himself, in His own personality, unto God: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Again, when His disciples had been quarreling among themselves as to who should be the greatest, once more He had an opportunity to express Himself, not only to teach, but to live out, His thought. He girded Himself with a towel and washed their feet, and said: "He that him who would be great among you be your servant." What high joy must have had as He not only revealed His word, but His actions for all time—for the generations yet unborn—taught the truth of the dignity of service; and I am sure the world is moving toward a wider brotherhood, if we are thinking less so much of ourselves and more of our neighbors, it is because He performed that lowly service. He had been teaching, also, about faith. God was their Father and that He would never desert those who put their faith in Him. In the hour of awful blackness of excruciating physical and mental agony He put faith roas triumphant. Ah! there is no greater triumph than that of faith. Not in the words He had spoken, but in the life He lived and the way in which He met the awful tragedy which was storing the culmination of His earthly life.

The practical application of all this to our own lives is obvious. We have some sense of destiny, some conception of a call, some feeling with respect to conduct. Every man has a work of God's to accomplish. Surely, there comes to us in moments of high resolve and noble purpose the soul knows what it ought to do for its triumph or else when he is true to the revelation of truth in his life. Then there is joy. Then is the time to be faithful with a fact holding us by the hand. Jesus is accepted and enforced. It is the things that are the whole soul about, and enables it beneficently to endue as seeing Him who is invisible. Jesus believe: all things are possible to him that believeth." We must be afraid "step out on the promise."

What is a Lady?

Socially a lady is an illuminating exception to the rule. She has old-fashioned notions that puzzle the majority and delight the few. She has no politics to speak of or for suffrage. She detests snobbery, but refuses to know any one she "does not know." She is a conservative, yet they who paint pictures, her manners, write books or give to the world the only products of their talents are among her "best people." Not that she looks upon great wealth as a bar sinister to social eligibility. What has money to do with lady-hood? Roe she knows the truth of money is the root of much evil; therefore among her friends are numbered many people who have no address to their characters and who are but poor specimens of the genuine and giant. It is also true that ever man will live in a complete, full-orbed life. He may feel first that he has received from God the destiny of so to return to God, and his business is to breathe in the morning and night and with the Infinite Father, and day by day be true to the beautiful, pure and noble suggestions that God will breathe to him. If a man will do this there is no question of his influence. The history of Jesus is proof positive on the point. He lived His life truly and loyally, and His world, which is the universe, swings around in obedience to His truth. Ah, friends, if we will be as loyal in our place and limited sphere, the world will be lifted in its way, and the Christ's life-world was lifted by Him. It is in this sense that we are to follow Him and recognize that He is our example day by day as we go forth to the work and duty of our life.

The Only Safe Attitude.

I remember some years ago climbing the Weissborn above Zermatt Valley with two guides. Wondering what the series of severe storms and ours was the first season of some years, consequently we had a great deal of stepcutting to do up the main arete. We had left the cabin at 2 in the morning, and it was nearly 9 before we reached the summit, which consisted of a mile of many peaks in the Alps, of splintered rocks pointing from the snow. My leading guide stood aside to let me be first on top. And I, with the excitement of the climb over and exhilarated by the thought of the great view, stepped up and stood in front of the high guide that was blowing on the other side of the ridge, sprang eagerly up there and stood erect to see the view. The guide behind me said, "On your knees, sir. You are not safe there except on your knees."

My young friends, God lifts us all to summits in life; high, splendid, perilous positions, where nowhere nerve splendid or more perilous than in our spiritual sounds. We have powers of friendship, of love, of success, declares George Adam Smith. Let us, as we value our moral health, the growth of our character, and of our graces for service, use every one of them as an altar on which to devote ourselves anew to God.

Make Much of Your Blessings.

We are too prone to forget our present blessings. We seldom appreciate fully the things we have. Blessings seem to multiply as they are counted. We can all call to mind some memories we doubly prize today. Why give them welcome while they are present with us. Why not let the empty cup be our teacher of the blessings you had when it was full. Seek, as a duty and a privilege, to express your joyous sense of the crowded kindnesses of your quiet daily life.—Christian Intelligencer.

As a Man Thinketh, So is He.

The government of thought means the government of life. For if a man has disciplined himself to crush that thought—which may come to the purest and holiest mind—still better, if he has acquired the habit of turning it into other and nobler channels, temptation will not overcome him. Every start and the man stands on his feet, conquering and to conquer. He will never regulate his passions who is never master of his thoughts.—G. H. Morrison.

ITS PREROGATIVE.

"You are charged," said the police justice, "with violating the municipal ordinance. What have you to say?"

"I have not violated any ordinance, your honor," protested the accused. "My factory has a smokey chimney, it is true, but it has a right to have it."

"On what grounds?"

"It's a tobacco factory, your honor."—Chicago Tribune.

In Turkey there is a great consumption of the milk of the buffalo, the common cow, the goat and the ewe, but it is hardly ever used in a natural strte. According to a paper read at the London Academy of Medicine, the milk is kept at a moderate heat until its bulk is considerably reduced. After slow cooling the milk is treated with a ferment taken from the previous day's supply. In a few hours a lurd forms which is called Yaghourt. The preparation is preferred to milk, and it has a pleasant, acid taste, and is, of course, nutritious.

CHRISTIAN ENDEAVOR NOTES

AUGUST FIFTH.

Duty, Privilege, and Excuses. Luke 14: 15-24. (Consecration Meeting, With Special Thought of Our Pledge.)

Men who will excuse in nothing else will agree in making excuses to avoid doing their duty.

Possessions and the care of them keep many from God. Their possessions possess them.

Worldly business keeps many from the Father's business. It will prove to be a bad business before they are through with it.

Pleasure and social joys keep many from the highest joy, that sweetens and enriches all pleasures.

Suggestions.

Nothing is really done for Christ till it is done with gladness.

When Christ asks us to do a duty, there can be no excuse. When He does not ask us, we need no excuse. If duty seems a harsh word, it is because you have not gone back of the word.

How proud we should be if an earthly ruler gave us the opportunity of serving him that the Ruler of the universe gives us!

Illustrations.

"Endeavor" means "no duty." We are sentinels in the King's army. We need a keen sense of responsibility.

"Come, for all things are now ready." "Now is the accepted time, now is the day of salvation." "Behold, now is the day of this salvation."

17. "Sent His servant." The commission to all those who hold the office of ministers of the gospel, to enter the kingdom of God is the same, hence but one servant is referred to. John the Baptist, Christ, the apostles and disciples all delivered the same message and issued a call to the Jewish people. The same call was afterwards given to the Gentiles. "That were bidden." The call to whom the gospel was first offered. "Come." The invitation to the gospel are full and complete (Matt. 11:28; Rev. 22:17). "For all things are now ready." "Now is the accepted time, now is the day of salvation." "Behold, now is the day of this salvation."

"None of those men." A solemn announcement of the coming rejection of the Jews as a nation for the time being. "Shall taste of My supper." Shall enjoy its blessings.—Tehuago.

True Success.

Do what God calls you to do and you are a success.—Tehuago.

KING'S PUDDING.

Four tablespoonfuls flour, two tablespoonfuls sugar, two eggs, a little milk, one teaspoonful baking powder, one teaspoonful salt.

Beat the butter and sugar to a cream, add the yolks and half of milk, then in gradually; sift the flour gently among the butter and eggs, then add about a tablespoonful of milk, and, last of all, the baking powder.

Butter a pudding mold and put in it a large spoonful of the batter in the pudding, cover with buttered paper and steam for two hours.

ALL ABOUT A COAT.

"Maria, I told you six weeks ago to give that coat to some tramp. Why don't you do it? I'm tired of so long it around."

"John, I've offered that coat to every tramp that has been here, and not one of them would touch it."

"Well, can't you use it for rags?"

"John Henry, do you think I'll accept a gift that a tramp won't even look at? I'm g-going back home to m-mamma!"—Chicago Tribune.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 5.

Faith by Hearing.—Rom. 10. 14, 15.

Faith is not a "gift," not some new, peculiar power supernaturally granted or infused by Christianity, but the simple principle by which we live day to day. It is that which encourages a general to risk a battle, a financier to risk a loan, or a merchant his investment. Some one says that "about the simple principle we have no hold together for a day. Faith is the assumption of the commercial pursuits. 2. Relative obligations. 20. "Married a wife." The reason given to his wife. "Come, let us both accept the kingdom that is offered to us at once." "Therefore I cannot come." This was just the reason why he should have come. 1. When young people enter upon the active duties of life they need the full equipment of the Holy Spirit. 2. No home is a truly happy home without Christ. 3. We need Christ to bear out burdens and to help us bear them itself in the hands of God knowing nothing, and endures all things. In the life we believe that it will be well in the end. Faith is a mode of perception, and by it we perceive the truths of God. He that cometh to God must believe that, when the mind reaches out beyond the confines of the things scientifically demonstrated, seeking and trusting God, it becomes flooded with a light that never was on land or sea.

The blessed truth is that when the people of God are ready to walk in the light of its faith it touches the hand of God. Faith is the appropriating of the soul by which Jesus is accepted and embraced. It is the "things hoped for, the whole soul about," and enables it beneficently to endue as seeing Him who is invisible. Jesus believe: all things are possible to him that believeth." We must be afraid "step out on the promise."

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THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 5.

Subject: False Excuses, Luke xiv., 15-24—Golden Text, Luke xiv., 17—Memory Verses, 23, 24.—Topic: Blessings of Salvation.

I. An invitation to a great feast (vs. 15-17). 15. "One of them." One of the rich friends of the Pharisaic host, whose remark gave the Saviour occasion for delivering this parable which is called the parable of the great supper. "Sat at meat." They were reclining on couches around the table. "Heard these things." The resurrection at the resurrection of the just (v. 14), suggested to this guest a great banquet in the kingdom of the Messiah. "Blessed is he." He extols the greatness of the privilege. "In the kingdom of God." The kingdom of God, here, does not signify the kingdom of heaven in the highest sense, but only the kingdom of the Messiah, of which the carnal Jew here speaks, as the place of their happiness.

16. "Then said He." The remark of the guest gave Jesus an opportunity to set forth important truths. He delivered the following parable to show that though the Messianic blessings would be offered to them under the most favorable circumstances, yet they would reject it, the Gentiles would enjoy the gospel. "A certain man." This man represented God, the Father. "A great supper." Representing the rich and abundant provisions of the gospel. Only two regular meals are ordinarily eaten in a day, dinner and supper.

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FOR THE FARMER AND STOCKMAN

Chemical Salts in Manure.

Organic matter in manure seems to be chiefly to make the land work better, and by absorbing and retaining moisture. So many are disposed to attach a mysterious value to the excrements of animals, and to think that some special properties are imparted to these in the transformation of food through the body of the animal, that they will not readily accept the idea that the manurial properties of dung are confined to the chemical salts which it contains. It must be borne in mind that experimental fields receive no manure, nor does any animal eater feed, except the horses which cultivate them and carry off the crop. Unless, therefore, the plants can trive on chemical salts, they could not be there.

Agriculture in Rural Schools.

State Superintendent of Public Instruction, P. A. Cotton, is enthusiastic in his efforts to establish a theoretical as well as a practical course in agriculture in our rural schools. He is holding meetings in the State to plans for beginning this undertaking. The publication is issued in reference to the work to be taken up this spring.

In substance, his scheme is this: in the first three years the pupils will be led gradually to understand and appreciate the soil, the trees, flowers, plants and animals, through the medium of conversation and short, appropriate lessons. The work in the fourth and fifth grades will be a continuation of carefully selected lessons, and the sixth, seventh and eighth grades work like that of grafting, tree pruning and budding and caring for stock. The advanced study of farm crops will here be taken up, and the boys be instructed to try cultivation experiments in their home gardens. The work designed for the township high school will be in the nature of courses, than that in the preceding grades.

Don't Prune!

Most amateurs worry themselves over very unnecessary things in the problem of pruning. My advice is simply this: Don't prune! Avoid all unnatural trimming. I have seen many of our gardens. There are more shrubs ruined by the pruning mania than by any other one cause and the worst part of it all is that this damage is done by people who people who would appreciate having a few good shrubs. After the shrubs are in bloom is the time to give early attention that the shrubbery needs is a thinning out of the old growth to make room for the next season's wood and of course the removal of any dead wood. Remember that shrubs do not need the attention of the pruner to make them grow; they have been doing that to make the garden look neater. And remember this golden rule: "Prune after flowering" which means that a late flowering shrub like the hydrangea can be cut back in autumn because the flowers are produced on the growths that it will make in the summer, but it is a mistake to prune it in the winter time. The early flowering shrubs bear flowers on the growths of the previous season and may be pruned in the spring, but not after they have done flowering for them. Therefore, spireas, lilacs, deutzias, golden bells, and such like must not be cut back in autumn or winter, for such a thong as is here described may be done now in the case of the forsythias. 22. "It is done." God's true ministers come the gospel to the lost classes. "Yet—room." The lord of the feast would have a full supper, and so for very many.

23. "Highways and hedges." Out side of the city. By this is meant that the gospel would be preached to the Gentiles. "Compel them to come in." Not by force, but be earnest entreaty. "House may be filled." The outcome the Lord is to save every person. No one need to be lost. 24. "I say unto you." Christ is here half continuing the parable and half expounding it. "None of those men." Solemn announcement of the coming rejection of the Jews as a nation for the time being. "Shall taste of My supper." Shall enjoy its blessings.—Tehuago.

Rational Culture of Corn.

In order to grow a good crop of corn, it is essential for the soil to be well prepared and thoroughly pulverized. For this work a disc harrow, the spring-tooth and smoothing harrow and a drag or roller are a splendid combination; and that they may be employed to the best possible advantage, says Fred O. Sibley, in Epitomist, it is advisable to wait until the ground is in good condition for tillage. The aim should be to get the soil in thorough and complete tilth before planting. This thorough preliminary cultivation aids in the formation of a plant food and in aeration or ventilating the soil, influences the soil temperatures as well as, in a measure, controls the supply of moisture. Best of all, it kills out or retards weed growth, which is very important because weeds consume the plant food and to that extent are robbers. They also rob the ground of the water and also have a smothering tendency and they take large quantities of moisture from the soil, keep them back still more and at the same time help the further pulverization of the soil. Indeed, if one made too wet by rains, should not be gone over with a cultivating implement until the corn plants begin to show through the surface. If the soil is then left fine and mellow, the field clean and active and the corn plants have been set a little above proper slant or angle, sufficiently over not to tear out the corn, this will result in a really good crop, and in destroying young weeds. And a week later, or thereabouts, when the corn is from inches above the ground it will pay even to go over the field with a cultivator that straddles the row, so that the corn plants will be entirely covered. This process is thus left fine and mellow, the field clean and active and the corn plants have been set a little above proper slant or angle, sufficiently over not to tear out the corn, this will result in a really good crop, and in destroying young weeds. And a week later, or thereabouts, when the corn is from inches above the ground it will pay even to go over the field with a cultivator that straddles the row, so that the corn plants will be entirely covered. This process is thus left fine and mellow, the field clean and active and the corn plants have been set a little above proper slant or angle, sufficiently over not to tear out the corn, this will result in a really good crop, and in destroying young weeds. And a week later, or thereabouts, when the corn is from inches above the ground it will pay even to go over the field with a cultivator that straddles the row, so that the corn plants will be entirely covered.

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GOOD ROADS

Public Roads and Immigration.

The State of North Carolina at the present time extremely interested in the subject of good roads and, through its several boards, is making considerable effort to bring certain classes of desirable immigrants into the State. The Department of Immigration has organized in North Carolina what is known as "Welcome Stations," which are to be established at convenient points along the highways of the State, and at which travelers may find rest and refreshment. The first of these stations will be established in North Carolina at Statesville, a town which is well illustrated in North Carolina for the number of its fine residences and for the liberality with which its citizens have always responded to any call for the betterment of the town. The Statesville Welcome Station will be established at the corner of Broad and Front streets, where the richer, more prosperous and more desirable class of immigrants will be sure to see it. It is expected that a great deal of money is to be spent in Statesville in the transformation of the building and in fitting it up as a comfortable resting place for travelers, and as soon as the Statesville station is completed and ready for occupancy other stations will be established at other points along the highways of the State. The Statesville station will be in charge of a woman, and it is expected that a number of other stations will be established in charge of women. The Statesville station will be in charge of Mrs. Mary Bell Graham, who has been appointed by Commissioner of Agriculture Graham as the first Welcome Station Agent. Mrs. Graham is a woman of unusual intelligence and refinement, and is well qualified for the position to which she has been appointed. She will be assisted by a number of ladies of Statesville, who have volunteered their services in the work of the Welcome Station. Mrs. Graham will be in charge of the station from 9 o'clock in the morning until 5 o'clock in the afternoon, and